

Vol. 45—No. 16

June 19, 1954

Church of God  
**Evangel**







## Part 10

# World Tour . . .

## \* Egypt \*

By WADE H. HORTON, Foreign Field Representative

MANY CENTURIES ago, upon learning that there was corn in Egypt, an aged patriarch sent his sons down to buy a supply, for famine was sore in the land of Canaan. This was the only alternative, for all the lands were on the verge of devastation by this dearth, and no corn could be found elsewhere. The succeeding incidents eventually led to a wholesale moving of Israel into this land. Though it was not understood by them at the time, this was God's method of preserving the life of His people. When Jacob reached Egypt, he found his long lost son, plenty of corn to enjoy, and lots of good land to settle on to begin life anew in this new and strange country. But in time, his posterity found things unfavorable because of the dictatorial and despotic attitude of the new Pharaoh who had risen to power, in-somuch that they cried unto God for deliverance from the cruel hand of this terrible tyrant. Life to them had become unbearable, because, even after they had done their best under the unfair and unprincipled "stretch-out-system" imposed upon them, they would still be inhumanly beaten at the close of day. God heard their prayers and sent Moses to deliver them from this beastly bondage and lead them back to their homeland.

Many more of God's people have gone down into Egypt, and under varied circumstances, but all, generally speaking, have received the same treatment. There has been very little change over the years in their strange customs or their deep-seated religious prejudices. The camel, buffalo, and the donkey continue to be used as the principal means of transportation and as beasts of burden, especially among the poorer classes. The average village is almost the same as in the long ago, built with brick made of mud and straw and joined together in one large unit.

From the second story of the house where I'm staying can be seen numerous activities which are amusing to one from modern America. In front of me, and on top of her house, is a woman getting grain out of a cement or mud barrel. When she has finished she seals the container with soft mud to protect the remainder from rats, insects, and rain. Over to my left and on another house-top are some people spreading their mats to take their afternoon nap. Why not rest? All they ever get out of life anyway is what they eat. Below, in a small courtyard, is a woman sitting on the ground nursing a baby as she gently rocks it back and forth to the rhythm of a slow and moanful Egyptian song. She has an attentive audience of goats, sheep, and ducks all around her, to which she pays very little attention, for she seems to be lost in the magic spell of motherhood. On top of every house are several piles of weeds, sticks, corn, and cane stalks, which they use for fuel because there are almost no trees in Egypt. Looking from the other side of the house you can see several women and children patting out cow dung into small cakes. When it is dry, they will use it, also, for fuel, which, of course, is a common practice. Directly below is a woman churning milk in a goat

skin hanging from a homemade tripod. She sits on the ground and pushes it back and forth until it is finished; then she takes it into the house and serves the family with fresh butter and buttermilk. Women are continually coming by with water pots on their heads. A woman and her child are sitting out in the yard, eating some sort of flaky-looking bread out of a pan. A duck comes waddling up to get his share. Did they run him away? You guessed it! He helps himself, unhindered.

What is that loud commotion that is disturbing the serenity of this settlement? After hurrying through the house it is plain to see, for coming down the narrow street (about six feet wide) are several men and women dressed in some kind of welfare or government uniforms. Grownups and children are running out of the houses to meet them. These workers each have what looks to be ordinary insect sprays, which they seem to delight in using on the people. As each one steps forward, he is sprayed with (upon the head and under the clothes) a white-looking substance. Perfume? Well, every man has a right to his own opinion, but circumstances prevent my guessing it to be "Evening in Paris," but rather "Insect time in Egypt."

One of the quaintest, yet most fascinating, sights is just at sunset, after the people have finished their day of work and are returning to the village. You can see them coming from every direction. Some are walking with unusually large bundles of grass or sticks on their heads; others are riding on buffaloes, donkeys, or camels. The flying dust; the braying of the donkeys; the hundreds of heads of sheep and goats bobbing up and down in rapid-fire military precision as they try to stay out of the way of the shepherd's rod; the clop, clop, clop of the buffaloes' hoofs; the unexplainable, loose-jointed, and lumbering walk of the camels; and numerous other things, when added together, produce a picturesque and pleasing sound picture. When the people get into the village, they bring the cattle and fowls into a room of the house for safety, because there are no barns or stables. I saw one herd of goats that will not be easily forgotten, at least not the one that had to be partially dragged down the dusty road. He was tied to a large goat with approximately eight feet of rope, and it was evident that he didn't like the arrangement, for he was continually trying to get himself free. He darted to the right but was jerked back by the rope; then he ran to the left but met the same results. Finally, in desperation, he sets all four feet into the dirt in a forward, slanting position (putting on the brakes). Still there is no success. The large goat, with a grim look in his eyes and a stubborn toss of his handsome head, pulled him, determinedly and defiantly, with dust flying, on down the road, until they were out of sight. No comment! Make your own application as space does not allow an elaboration of all the points permeating my mind about this unruly goat.

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# Things That Cannot . . .

## Be Shaken By Satan

**Text:** Hebrews 12:27, 28, "And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which can not be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear."

**T**HE REMOVING OF THOSE things that are shaken refers to the whole of the Jewish policy, which had been shaken as a state from the time that Judea had fallen under the power of the Romans. All the kingdoms and nations of this world will rise and fall until they remove the false foundations. There is need for faith in God more than the need of guns, Christ more than the need of cannons, Bibles and prayer more than bombs and powder, faith in the wooden cross more than the iron cross. The hope of this world is not in the blood of men and large armies but in the shed blood of Jesus Christ.

Satan can never shake the Word of God. Isaiah 40:8 says, "The grass withereth, the flower fadeth; but the word of our God shall stand for ever." Proverbs declares that righteousness is an everlasting foundation. 1 Corinthians 3:11, "Other foundation can no man lay than that is laid, which is Jesus Christ." 2 Timothy 2:19, "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity." Psalm 145:13, "Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations."

The devil has tried to shake the foundation of the kingdom of Christ ever since He was born. Through King Herod he sought His life to kill Him when He was a Babe. He tried to shake Christ and our hope of salvation in the wilderness when Christ had fasted forty days and nights. He came to Him and said, "If thou be the Son of God, command that these stones be made bread." He was trying to make Him doubt that He was the real Messiah, the Saviour of all men, but our Lord had repelled the first temptation by the act of confidence in the power of God. The devil cannot shake from us the fact that we are also the sons of God if we hold this same confidence. He uses this same method on us today to try to confound our confidence.

When the devil failed here, he took Jesus up on the pinnacle of the Temple and tried to destroy Him by having Him to jump off. He told Christ what was written in the Psalms—that God would give Him His angels charge over Him. Surely God has promised to protect and support His servants as long as they are walking after Him and not the word of Satan. He did not shake our Master here, for He answered him and said, "It is written, Thou shalt not tempt the Lord thy God." This is also another

By  
J. R. EASOM

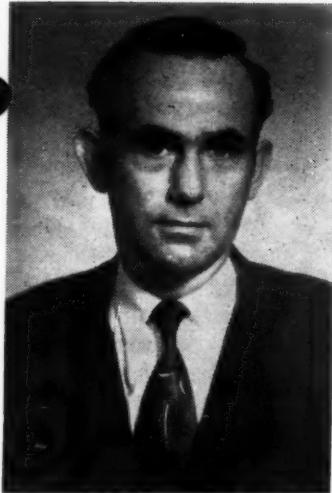


method Satan has of trying to shipwreck us—getting us off the principles and the doctrines of the Word of God. So many today have let the devil flatter them by giving them seducing spirits to make claims of themselves by some scripture in the Word of God. God will stand by His Word and will confirm the Word with signs and wonders, if we preach it rightly divided, but He is under no obligation to anyone seeking a sign.

When Satan failed to get Christ to show Himself off and to tempt God, he tried Him on what he is getting most of the world today to do; that is, bypass Calvary. The devil knows that Jesus Christ is going to rule this world some day; that He is going to be made King of this earth; and that we shall be made kings and priests with Him, praise His name forever! So, he tries to get Him not to go by Calvary. Showing Him the old rugged cross, the suffering, the shame, the agony and loneliness He shall have to go through, he takes our Lord to an exceeding high mountain and shows Him the kingdoms of the world and all the glory of them and says unto him, "All these things will I give thee if thou wilt fall down and worship me." He is trying to tell us today that we do not have to worship God in the beauty of holiness as the apostles did and as our fathers, but we can be more modern. Jesus tells us in Luke 9:62, "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." Then Jesus again repelled the last temptation of Satan by saying, "Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

Then the devil left Him and angels came and ministered unto Him, but this wasn't the end of Satan. He used rulers to conspire against Christ, and he used Judas to sell Him for thirty pieces of silver. Some people sell Him for less today. It was the blackest night in the history of man; it was night for Jesus. The cloud of shame, agony, and loneliness overshadowed Him, for it is written, "Curseth is he that hangeth on a tree." The devil was putting Him to shame because He would not go the way of the world. Peter followed Him afar off; all of His disciples had forsaken Him, and the power of darkness was in control. The soldiers stripped Jesus, put a scarlet robe on Him, placed a thorny crown on His head, a reed

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# THE + OIL

By

GLENN G. EASOM  
Pastor, Asheboro, N.C.

*Exodus 27:20, 21a, "And thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp to burn always . . . In the tabernacle."*

**T**HE TABERNACLE God told Moses to build had a foundation of silver blocks—a type of God's foundation of purity and holiness upon which He was to build His Church. The tabernacle walls were gold-gilded boards, standing upright in these silver blocks. Paul tells us in Ephesians 2:21 that we are these boards, "fitly framed together (growing) unto an holy temple in the Lord." Over the top of the boards were four covers. The outer covering was of badger skin, a type of the humility of Christ and Christ the servant. Another covering was of red rams' skins, a type of Christ, our suffering Redeemer. The covering of goats' hair was a type of Christ, our scape goat for our sins. Then was the "fine twined linen" of four colors: white, blue, red, and purple. As one walked into the sanctuary and looked up, he saw these colors—a type of Christ again. White was for His sinless, spotless life; blue, for His heavenly character; red, for His redemption; purple, for His royalty.

Since coverings made the sanctuary dark, Moses was told to form a candlestick like unto an olive tree, with a staff straight up and a lamp on it—a type of Christ the Vine. It was to have six branches coming from the staff, and a lamp on each of them. Six is the number of fallen man. We, represented by the branches, are grafted into the seventh, the number of perfection, which is Christ.

These lamps were to be filled with pure olive oil and were to be lit and never allowed to go out. What a picture here of Christ and His relationship with His Church, etc. The Bible bears out that "Christ trod the . . . press alone." This is threefold. (1) He trod the wine press alone. The flesh of the grapes was crushed to produce the wine. Christ declared, "This is my blood." (2) He trod the grain alone. The grain was crushed to produce bread. Christ cried, "I am the bread of life." (3) He trod the olive press alone. The flesh of the olive was crushed to produce the olive oil. Christ proclaimed, "I am the light of the world." It was this oil that was to go into the lamps in the tabernacle for light, and the lamps were never to go out. Also, it is this Spirit of Christ, crushed at Calvary, that we are to have in us to become the light of the

world, never to go out, for we are now that tabernacle in which Christ dwells. Paul said, "Are we not the temple of God?" David said, "The word (or Christ) is a lamp unto my feet, and a light unto my pathway." Without Christ, the Lamp and Light, we shall fall into the devil's pitfalls.

THE PURE OLIVE oil was not the only kind of oil God told Moses to use. In Exodus 30:23-25 God told Moses how to make this oil. He was to use five ingredients: "myrrh, sweet cinnamon, sweet calamus, cassia, and pure olive oil." Here is what it was to be used for: Exodus 30:31, "And thou shalt speak unto the children of Israel, saying, This shall be an *holy anointing oil* unto me throughout your generations." This, you can plainly see, is a different kind of oil from that which went into the lamps to cause the light. This holy anointing oil was a type of our Holy Ghost baptism. 1 John 2:25-27, "And this is the promise that he hath promised us . . . But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things." Here is an anointing with spiritual oil, which came after they had been furnished with pure olive oil for light, the spirit of Christ, and we are plainly told in 1 John 2 what it was—the Promise, the Teacher, the Holy Ghost.

Was not this anointing just for ministers? No; John was writing to the Church, and he said "which ye have received of him abideth in you." Aaron the high priest was anointed with this oil. Christ, our High Priest, after being baptized in water by John, received the Holy Ghost, and, after His temptations, went into the synagogue and read, "I am anointed . . ." Not only was Aaron anointed, but his sons were anointed, also. The lamps which contained the olive oil were anointed. Not only was Christ anointed and His apostles, but Peter cried, "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call," Acts 2:39. Also, Acts 2:17 says, "I will pour out of my Spirit upon all flesh."

You may wonder what the five ingredients in the holy anointing oil characterize. I have the following suggestions:

The first ingredient was myrrh. Myrrh was used for purification, and on the dead, as is clearly stated in the Bible. It is true that it is the blood that purifies and deadens, but it also characterizes the Holy Ghost, for it is the spiritual smell which the Holy Ghost puts on you that the world smells and knows that you are dead. Psalm 45:8, "All thy garments smell of myrrh." Esther, you remember, rubbed down daily with myrrh during the six months of preparation and purification to be among the number of beauties who were to stand before

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# A Dayton Church of God

## Reaches Out

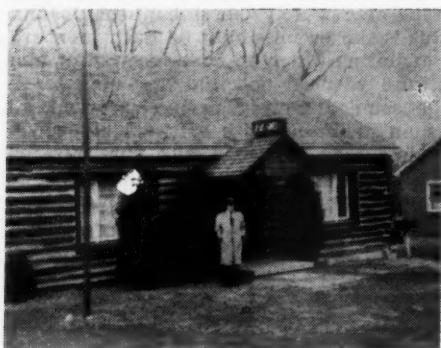


**THE EAST FOURTH STREET CHURCH OF GOD** in Dayton, Ohio, led by an energetic pastor, Rev. H. C. Jenkins, shows an unselfish and sacrificial spirit by sponsoring three branch Sunday Schools from their local church. Rev. Huff, the district overseer, has been very cooperative in helping Rev. Jenkins launch this program.

THIS IS A SAMPLE OF THE SPIRIT THAT HAS GRIPPED MANY  
MINISTERS IN OUR EVANGELISTIC PROGRAM FOR 1954.

*Reach Them Through a Branch*

*Sunday School*



**THIS WAS OUR FIRST MISSION**  
Merrydale Street Branch Sunday School, Mrs. Pearl D. Meyer in charge.

**SOUTHEASTERN AVENUE BRANCH  
SUNDAY SCHOOL**

Mrs. Annie Kilgore in charge.



**CORNER OF EAGLE AND RICHARD STREET**



Eddie Thomas in charge. We are having approximately forty in attendance at this mission.



*Why Not Start a Branch Sunday School  
in Your Area Today?*

For "Steps for Organizing a Branch Sunday School" and for other material, write to the Church of God Sunday School and Youth Department, 1080 Montgomery Avenue, Cleveland, Tennessee.

**DOES YOUR CHURCH SPONSOR A BRANCH SUNDAY SCHOOL?**

+

**85**

**HAVE BEEN REPORTED FOR THE FIRST QUARTER OF  
NINETEEN HUNDRED AND FIFTY-FOUR**



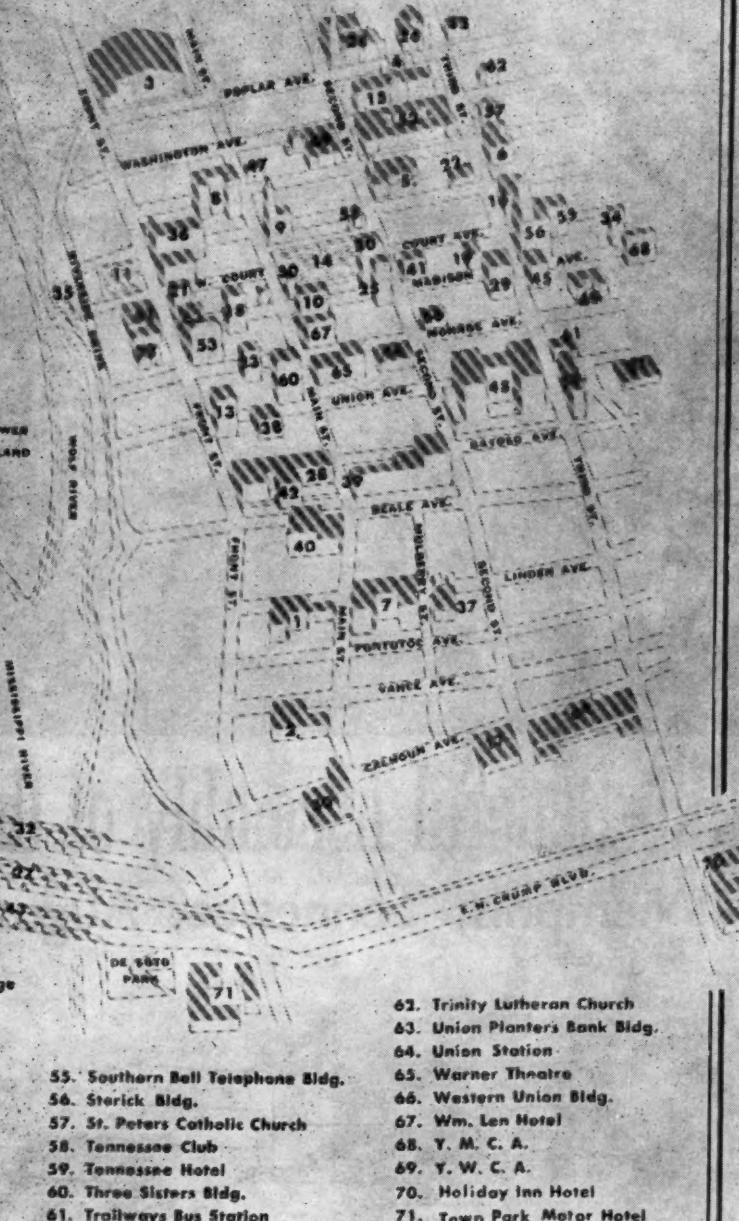
# 45th General Assembly of the Church of God

Memphis, Tennessee, August 17 - 22, 1954



# DOWNTOWN MEMPHIS, TENNESSEE

1. Adler Hotel
2. Ambassador Hotel
3. Auditorium
4. Beth-El-Smeth Synagogue
5. Calvary Episcopal Church
6. Catholic Club
7. Chisca Hotel
8. Claridge Hotel
9. Columbian Mutual Tower
10. Commerce Title Bldg.
11. Confederate Park
12. Cossitt Library
13. Cotton Exchange Bldg.
14. Court Square
15. Criminal Courts Bldg.
16. Dorman Bldg.
17. DeSoto Sub-Station Post Office
18. Eighty-One Madison Bldg.
19. Empire Bldg.
20. Exchange Bldg.
21. Falls Bldg.
22. Federal Reserve Bank
23. Federal Securities Bldg.
24. First Methodist Church
25. First National Bank Bldg.
26. First Presbyterian Church
27. Frisco R. R. Bridge
28. Gayoso Hotel
29. Goodwyn Institute Bldg.
30. Grand Central Station
31. Greyhound Bus Station
32. Huronan Bridge
33. Hellenic Orthodox Church
34. Hickman Bldg.
35. Jefferson Davis Park
36. King Cotton Hotel
37. Downtown Baptist Center
38. Loew's Palace Theatre
39. Loew's State Theatre
40. Malco Theatre
41. Manhattan Bank Bldg.
42. McCall Bldg.
43. Memphis & Arkansas Highway-Bridge
44. Memphis Chamber Of Commerce
45. Memphis Light, Gas & Water Divn.
46. National Bank Of Commerce
47. North Memphis Savings Bank Bldg.
48. Peabody Hotel
49. Police Station
50. Porter Bldg.
51. Post Office
52. Shelby County Court House
53. Shrine Bldg.



54. Southern Bell Telephone Bldg.
55. Sterick Bldg.
56. St. Peters Catholic Church
57. Tennessee Club
58. Tennessee Hotel
59. Three Sisters Bldg.
60. Trailways Bus Station
61. Trinity Lutheran Church
62. Union Planters Bank Bldg.
63. Union Station
64. Warner Theatre
65. Western Union Bldg.
66. Wm. Len Hotel
67. Y. M. C. A.
68. Y. W. C. A.
69. Holiday Inn Hotel
70. Town Park Motor Hotel

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## HOTELS AND RATES

### MEMPHIS, TENNESSEE

\*PEABODY, F. R. Schutt, Exec. Vice-President and General Manager—149 Union at Second Street—300 rooms available.

Single \$ 4.00 to \$10.00  
Double—double bed 6.50 to 13.00

Double—twin bed 8.00 to 14.00  
Suite—Single 17.50 to 32.00  
Suite—double 20.50 to 34.00  
*Air-conditioned*  
All rooms with bath

\*CHISCA, M. E. Johnson, Vice-President and General Manager—272 S. Main Street, at Linden Avenue—180 rooms available.

Single \$ 4.25 to \$10.00  
Double—double bed 6.25 to 11.00  
Double—twin bed 8.00 to 12.00  
Suite—single 14.00 to 17.00  
Suite—double 16.00 to 20.00  
*Air-conditioned*  
All rooms with bath

(Continued on next page)

**\*CLARIDGE, S. J. Stewart, Managing Director—109 N. Main St., at Adams Avenue—200 rooms available.**

|                   |                    |
|-------------------|--------------------|
| Single            | \$ 3.50 to \$12.00 |
| Double—double bed | 5.50 to 14.00      |
| Double—twin bed   | 6.50 to 14.00      |
| Suite—Single      | 8.00 to 9.00       |
| Suite—double      | 12.00 to 14.00     |

*Air-conditioned*  
*All rooms with bath*

**\*PARKVIEW, Harry Turgeon, Manager—1914 Poplar Avenue—35 rooms available**

|                   |                    |
|-------------------|--------------------|
| Single            | \$ 5.50 to \$ 7.00 |
| Double—double bed | 7.00 to 9.00       |
| Double—twin bed   | 8.00 to 9.00       |

*Air-conditioned*  
*All rooms with bath*

**\*GAYOSO, L. S. Ervin, Manager—139 S. Main St.—110 rooms available.**

|                   |                    |
|-------------------|--------------------|
| Single            | \$ 3.50 to \$10.00 |
| Double—double bed | 5.50 to 12.00      |
| Double—twin bed   | 7.00 to 12.00      |
| Suite—single      | 18.00 to 20.00     |
| Suite—double      | 20.00 to 30.00     |

*Air-conditioned*  
*All rooms with bath*

**\*WILLIAM LEN, W. I. Wolfe, Manager—110 Monroe Avenue, at Main Street—135 rooms available.**

|                   |                    |
|-------------------|--------------------|
| Single            | \$ 3.50 to \$ 5.25 |
| Double—double bed | 5.00 to 7.25       |
| Double—twin bed   | 6.50 to 7.25       |
| Suite—single      | 8.25 to 10.25      |
| Suite—double      | 10.25 to 12.25     |

*All rooms with bath*  
*Air-conditioned rooms \$1.00 per room per day additional during season*

**ADLER AND ADLER ANNEX, Herman S. Adler, Manager—73 Linden Avenue, at Main Street—30 rooms available.**

|                        |                    |
|------------------------|--------------------|
| Single—bath            | \$ 2.50 to \$ 3.00 |
| Double—double bed—bath | 3.50 to 5.00       |
| Double—twin bed—bath   | 5.00 to 6.00       |
| Single—without bath    | 1.50               |

**Mr. J. L. Adler has charge of both of these.**

**\*TENNESSEE, J. L. Adler, Manager—80 S. Third Street, at Union Avenue—40 rooms available.**

|                   |                    |
|-------------------|--------------------|
| Single            | \$ 2.50 to \$ 5.00 |
| Double—double bed | 4.00 to 7.00       |
| Double—twin bed   | 7.00               |

*All rooms with bath*  
*Air-conditioned rooms \$1.00 per day additional during season*

**\*KING COTTON, John R. Manser, Manager—69 Jefferson Avenue, at Front Street—140 rooms available.**

|  |                    |
|--|--------------------|
| Single—bath                              | \$ 3.75 to \$ 8.00 |
| Double—double bed—bath                   | 5.50 to 9.00       |
| Double—twin bed—bath                     | 6.50 to 14.00      |
| Single—connecting shower bath            | 3.00 to 3.25       |
| Double—double bed—connecting shower bath | 5.00               |
| Double—twin bed—connecting               |                    |

|              |                |
|--------------|----------------|
| shower bath  | 8.00           |
| Suite—single | 15.50          |
| Suite—double | 25.00 to 26.00 |

Combination parlor and bed-room  
10.00 to 14.00

*Year-round air conditioning, all rooms*  
**\*GEORGE VINCENT, V. V. Dupratt, Manager—855 Union Avenue—70 rooms available.**

|             |                    |
|-------------|--------------------|
| Single—bath | \$ 3.50 to \$ 4.50 |
| Double—bath | 5.00 to 6.50       |

|                           |      |
|---------------------------|------|
| Single—hot and cold water | 2.75 |
| Double—hot and cold water | 4.00 |

|                     |      |
|---------------------|------|
| Single—without bath | 2.25 |
| Double—without bath | 3.50 |

|              |      |
|--------------|------|
| Suite—single | 6.00 |
| Suite—double | 8.00 |

*Air-conditioned*

baby beds  
*All rooms with bath*  
*Completely air-conditioned*

**\*BEL-AIR MOTEL, Bob and Lorraine Haynes, Owners—1850 South Bellevue Blvd.—U. S. Highway 51, South—(17 rooms—6 kitchenettes)**

|                   |                    |
|-------------------|--------------------|
| Single—double bed | \$ 3.00 to \$ 6.00 |
| Double—double bed | 4.00 to 7.00       |

|                    |              |
|--------------------|--------------|
| Double—twin beds   | 4.00 to 7.00 |
| 3 persons per unit | 5.00 to 8.00 |
| 4 persons per unit | 7.00 to 9.00 |

*Air-conditioned*

**\*CASEY'S MOTEL, W. L. Casey, Owner—1585 S. Bellevue—U. S. Highway 51, South—(Member of AAA)**

|        |         |
|--------|---------|
| Single | \$ 6.00 |
|--------|---------|

|                    |      |
|--------------------|------|
| Double—double beds | 7.00 |
|--------------------|------|

|           |      |
|-----------|------|
| Twin beds | 8.00 |
|-----------|------|

|                  |      |
|------------------|------|
| Double—twin beds | 8.00 |
|------------------|------|

|          |      |
|----------|------|
| 2 people | 8.00 |
|----------|------|

|          |      |
|----------|------|
| 3 people | 9.00 |
|----------|------|

|          |       |
|----------|-------|
| 4 people | 10.00 |
|----------|-------|

*Completely air-conditioned*

*Television—coin operated*

**\*HOLIDAY INN HOTEL COURTS, 4941 Summer Ave., East, Hwy 70**

Walker Gray, Manager  
2300 S. Bellevue, Highway 51, Mr. and Mrs. Wally Hull, Managers  
980 S. Third Street, Hwy 61, Jim Vaughn, Manager; A. L. Parker, Assistant

**\*INDICATES MEMBER OF MEMPHIS CHAMBER OF COMMERCE**

(Continued on next page)

### RESERVATION FORM

Fill in, clip, and mail to the hotel of your choice.

AS A DELEGATE TO THE CHURCH OF GOD GENERAL ASSEMBLY, I WISH TO MAKE RESERVATIONS AS FOLLOWS:

Names of occupants of rooms

(Individual names)

Expected date of arrival \_\_\_\_\_ Hour \_\_\_\_\_

Accommodations desired:

Rooms, single, with bath \_\_\_\_\_; Twin beds, with bath \_\_\_\_\_

Rooms, single, without bath \_\_\_\_\_; Twin beds, without bath \_\_\_\_\_

Rooms, double beds, with bath \_\_\_\_\_; Suite, single \_\_\_\_\_

Rooms, double beds, without bath \_\_\_\_\_; Suite, double \_\_\_\_\_

For which I enclose a \$5.00 deposit.

Name \_\_\_\_\_ Street \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_

4040 Highway 51, North, Robert Bright, Manager

(448 rooms)

Single—1 double bed

1 person \$ 5.00  
2 persons 6.00

Double—2 double beds

2 persons 8.00  
3 persons 9.00  
4 persons 10.00

Suite—living room,  
single room 15.00

Wedding couples—  
1 night 8.00

All rooms with tub and shower  
Phone in every room  
Completely air-conditioned

\*LEAHY'S MOTEL, Mr. and Mrs. A. T. Leahy, Owners—3070 Summer Avenue—U. S. Highways 64, 70, and 79 (Member of AAA)

2 people \$ 6.00 to \$ 8.00  
3 to 4 people 8.00 to 12.00

All rooms with bath  
Completely air-conditioned

\*MEMPHIS MOTEL, R. F. Williams, Manager—1950 S. Bellevue—U. S. Highway 51, South.

(7 acres—spacious recreation grounds)

Double bed—1 person \$ 3.00 to \$ 4.00

Double bed—2 persons 5.00 to 6.00

Twin beds—2 persons 6.00 to 7.00

Two double beds—  
4 persons 7.00

1 double and 1 single  
3 persons 6.00

2-room suite—3  
double beds—6  
persons 11.00

2-room suite—2  
double and 1 single  
bed for 5 persons 9.00

2-room kitchenette  
—all linens 2 per  
sons 27.00 per week

2-room kitchenette  
—all linens 4 per  
sons 30.00 per week

Cottage (living room,  
kitchen, bedroom, dinette, tub  
and shower, garage, and choice  
of beds) 32.00 per week

Television sets and radios available

All accommodations are air-  
conditioned except the cottages and  
two small rooms

\*REBEL MOTEL, Sam O'Dell, Owner;  
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BLACKWELL HOTEL, 122 Washington

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Bath on floor

PONTOTOC HOTEL, 69 Pontotoc Ave-

nue

Single, without  
bath \$ 1.00

Double, without  
bath 3.00

Double, with bath 3.50

TRAVELERS HOTEL, 166 North Main

Single \$ 1.25

Double 2.00

Bath on floor

MONARCH HOTEL, 165 South Main

Single, connecting  
bath \$ 1.50

Double, connecting  
bath 2.00

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Single, without  
bath \$ 2.00

Single, with bath 2.50

Double, with bath 3.50 to 3.75

GRiffin HOTEL, 184 Linden Avenue

Single, without  
bath \$ 2.00

Single, with bath 2.50

Double, without  
bath 2.50

Double, with bath 3.50

ARLINGTON HOTEL, 158 North Main

Single, without  
bath \$ 2.00

Single, with bath 3.00 to 3.50

Double, without  
bath 2.50

Double, with bath 3.50

#### THINGS THAT CANNOT BE SHAKEN BY SATAN

(Continued from page 4)

in His hand, and then spit on Him. After they had mocked Him, they took the robe off and put His own raiment on Him and led Him away to be crucified.

I CAN SEE THE DEVIL as he declared a holiday with all his smutty demons. They thought they were rid of Christ, but, suddenly, He appeared in Sheol and began to preach to the spirits in prison which were one time disobedient—the eight souls of Noah, Moses, Abraham, Isaac, and Jacob. On the third day He came forth from the dead, laid aside the graveclothes, and said, "I am he that was dead but I am alive forever more, and because I live ye shall live also." Now He put the devil to shame and the demons have to fold their smutty wings as they hear Jesus say, "O death, where is thy sting? O grave, where is thy victory?" Death was swallowed up in victory.

Jesus Christ is not only the Lord and Master of death, hell, and the grave, but has the key to death and hell. In St. John 16:33 Christ told His apostles, "In me ye

might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." God has given Him power over all flesh that He should give eternal life to as many as He has given Him. This is life eternal—that we might know the only true God and Jesus Christ, whom He sent to this world, and who commeth His love toward us in that while we were sinners He died for us. 1 John 5:4, 5 says, "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" So, if our faith is in Jesus Christ and in the promises of God's Word, which is a foundation that the devil cannot shake, it is an everlasting foundation.

In Matthew 7:24 Jesus said, "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house on a rock." Yes, this man dug down until he struck fire and then he got upon the Rock, Christ Jesus. He did not have to lay again the foundation of repentance from dead works in every revival, but he went on to perfection, be-

## WORLD TOUR.... EGYPT

(Continued from page 3)

The land is very fertile because of the wonderful irrigation system. Almost all the rich land lies between two mountain ranges, in a level valley, and is fed by the seasonal overflows of the famous Nile River. Everything is green and beautiful all up and down and across the entire valley, as far as the eyes can see. There is something about it all that intrigues one; in fact, it gets hold of him, and he feels as if he would enjoy staying here forever. It is, however, probably a four-point combination of things that affects one so strongly; namely, the beauty of the land, the kindness of the Christians, their appreciation of the gospel, and the appalling need that is always apparent.

The predominant religion (Mohammedan, over 90 per cent) has remained the same for many hundreds of years, and, as was mentioned in another article, they hold to it with relentless tenacity and with such a devotion that it beggars description. They are religious fanatics in the extreme, and, where they have power to prevent it, they will not allow freedom to preach the gospel of Jesus Christ. Many attempts have been made to expel the true gospel from this country; nevertheless, we are not left without a witness, for we have about forty churches and a membership that will not cease to witness to the wonder-working power in the blood of Jesus Christ. The need today is not another Moses to lead people out of the land of Egypt, but Spirit-filled Egyptians to lead Egyptians out of the prison house of sin and superstition. Brother Boutros Labib, the superintendent, is doing a commendable work, considering the small number of qualified workers he has to assist him. Although he is getting on in years (he is over seventy), he has not lost the fire and fervor of inflamed and enthusiastic service for the Master. It was a real pleasure to work with Brother Labib and the other fine ministers during my two weeks' visit with them. It was an experience never to be forgotten, and it is my earnest desire to return some day for a more extensive stay, and, if possible, conduct some revival campaigns. A good Church of God Bible Training School is a must. It is the greatest weapon toward the winning of souls that could be used in this land. It is the only truly effective way of missionary evangelization. We must train natives to preach to the natives. The gospel cannot be successfully propagated in any other manner. This method breaks down three barriers that are everlastingly aggravating the foreign missionary; namely, color, language, and nationality.

Nationalism is perhaps stronger today than at any other time in the world's history. You need only to travel through a few countries to feel the tension of it. Several subversive and subtle systems are at work in each nation, and, like a cancer, they are viciously eating at the vitals of good government, many times undetected until it is too late for treatment.

A MISSIONARY in our time needs the wisdom of Solomon and the love of God in his heart to sow seed that will produce a harvest pleasing in His sight. No one could possibly succeed at the business of soul saving in this land without a definite and distinct call from God. The sacrifice would be too great without the charge and the burden. One would become discouraged because of their primitiveness in sanitation, customs, and intellec-

tuality. But if God says "go down into Egypt," it will be a privilege and a joy for anyone to go, for we go where He leads, not because we love the lost, but because we love Christ and His Church. Whoever goes will love the Christians, for he in turn will be loved and appreciated. It matters not to a consecrated Christian whether he is in Egypt or in Canaan, he only wants an outlet for dedicated service to prove his love to the One who died for him. The joy and tranquility of Christian service transcends all human comprehension. Natural men stand stunned at the stupendous sacrifices made by the spiritual sons of God.

There is a place in God into which the average believer never ventures, because he knows that the unspeakable joys received therein are coupled with a corresponding responsibility. Carnal Christianity never accepts even the smallest hardship, but is ever seeking a haven of ease and rest. Happiness? Yes; but hardships never. Its stock in trade is lethargical loafers, and at no time does its shelves contain burden-bearing believers. It talks loud, but tackles nothing. It knows how to do everything, but never does anything. Its sanctimonious hands are too clean to be soiled on earth's struggling masses. It can rest serenely happy on "beds of ivory," never hearing the loudest "Macedonian cry" of distress. Carnality will sing His praises, but never suffer His reproach. Carnal men will debate on the subject of missions for hours, but will not depart from their money, though the demands of heaven require it. They sit in self-centered easiness, at the same time criticizing the missionary enterprise, explaining in explicit eloquence just exactly how the missions program should be promoted, yet one drop of their precious sweat will never fall upon the ground for the destitute and darkened souls throughout the world. The scriptural warning, "Woe to them that are at ease in Zion," should be carefully and soberly studied by every careless Christian until each word penetrates his "inner parts" and awakens his sense of duty to Christ and His Church.

An article read a few days ago and quote below is an indictment against every dilatory and disinterested person who names the name of Jesus Christ. This reproach of us Christians by a communist appeared in "Paix et Liberte," and was reprinted by "Dawn."

"The gospel is a much more powerful weapon for the renewal of society than is our Marxist philosophy, but all the same it is we who will finally beat you. We are only a handful and you Christians are numbered by the millions, but if you remember the story of Gideon and his three hundred companions, you will understand why I am right. We Communists do not play with words. We are realists and, seeing that we are determined to achieve our object, we know how to obtain the means. Of our salaries and wages, we only keep what is strictly necessary, and we give the rest for propaganda purposes. To this propaganda we also "consecrate" all our free time, and part of our holidays. You, however, only give a little time and hardly any money for the spreading the gospel of Christ. How can anyone believe in the supreme value of this gospel if you do not practice it, and if you sacrifice neither time nor money for it? Believe me, it is we who will win, for we believe in our Communist message, and we are ready to sacrifice everything, even our lives, in order that social justice shall triumph. BUT YOU PEOPLE

(Continued on page 15)

# Reports...

## SUNDAY SCHOOL HAS RECORD ATTENDANCE



Mother's Day, May 9, 1954, was a blessed day for the Church of God at Lake Wales, Florida. In Sunday School we enjoyed a new record attendance of 237, counted in the classes. Twenty-nine came at the close of the march for the Mother's Day message which was given by our beloved state overseer, Rev. E. L. Simmons. The message was timely, graciously presented, and enjoyed by an audience of approximately 250.

During the morning service, there was an offering received to pay off the last \$2,000 owing on this beautiful church building. The morning offering amounted to \$1,756.80. Four hundred and fifty dollars was given by the L. W. W. B.; \$178 given by the Y. P. E.; \$265 was paid as pledges on the indebtedness; and \$836.80 was received by the congregation. We yet needed \$343.20 to take care of the \$2,000, plus \$100 interest. In the afternoon service just before the dedicatory message was given by our overseer, Rev. E. L. Simmons, we received an offering of \$201.20 in cash and \$142 in pledges, which brought a total of \$2,100. At the close of the dedicatory message, Brother Simmons presented Brother John C. Thorp, the holder of the mortgage, a check of \$2,100 for principal and interest. Brother Thorp in turn surrendered the mortgage, which was burned by the pastor, L. F. Rogers; district pastor, A. J. Duncan; and Rev. E. L. Simmons.

This beautiful building was dedicated free of debt and has a value of \$30,000. The foundation is 40 feet by 60 feet, with full-size basement comprising seven nice classrooms and two rest rooms. The beautiful auditorium is nicely furnished with blonde pews, hardwood floors, forty two grey Samson chairs, very beautiful wine-colored curtains, and a baby grand Lester piano. To the left of the platform is the church office, and to the right is the stairway leading to the basement.

Your reporter contributes this great success to the will of God and the fine leadership of L. B. Hammond. The building was erected under the leadership of Rev. W. B. Sumner. During the pastorate of Rev. R. E. Drymon, there was a portion of the finishing done. At the last Assembly Rev. A. J. Duncan came as pastor, but he was here only a few months until he was called away because of the vacancy of another church. It was deemed necessary for him to fill this vacancy. While he was pastor, he also did some of the finishing and made plans for the pews and finishing of the floors.

Because all of the previous pastors did such a fine job with their fine group of members and friends, it wasn't any trouble for us to complete the job that was begun.

This picture was taken at the close of our National Sunday School Contest with 235 present.—L. F. Rogers, Pastor.

LOUISVILLE, Ky.—East Louisville Church of God, 707 E. Jefferson, is now a church within a church. But it won't be for long.

A new church building has been going up since October, built around and over the old building. Tomorrow wreckers will begin tearing down the old church. They will carry the wreckage of the old building out the front door of the new church.

This unique kind of construction grew out of two factors—the rapid growth of the congregation in the last five years, and plans for an even stronger evangelistic program. The old building just wasn't big enough.

Although East Louisville Church has about 200 registered members, more than 350 men, women, and children crowded into its small auditorium yesterday. They sat in chairs lining the aisles and extra benches brought up from the basement.

The congregation is one of the Cleveland, Tenn., Church of God groups headed by Bishop Zeno C. Tharp. They are one of the many small Pentecostal denominations that have grown rapidly in the last decade.

In its growth, East Louisville Church has influenced its neighborhood.

There used to be a tavern, dance hall, and liquor store in buildings next door to the church. But the Rev. J. David Pitts brought pressure that resulted in closing of the tavern and dance hall, and the liquor store's business fell off so sharply that the owner sold out to the church. The expanded church building now includes the site of the former liquor store.

The \$60,000 expansion will give the church about three times the space it now has. Besides additional Sunday School classrooms, the new building will have an auditorium seating about 1,000. It was planned for congregations larger than usual, because Mr. Pitts hopes to fill it with persons who come to hear "some of the top Pentecostal evangelists in the country." He will bring the speakers in as part of the church's intensified evangelistic effort.

East Louisville Church's growth has come mostly during the active, nine-year ministry of Mr. Pitts. A zealous, friendly man with the facial lines of a fighter, Mr. Pitts has often gone outside the pulpit in his endeavors for the Lord. His name is now familiar to many Government officers; he has been a dramatic Beef Session participant.

In his church, Mr. Pitts is a liquid-voiced, dramatic preacher. Yesterday he preached on "The Last Seven Sayings of Christ," drawing pictures of the events at Calvary that were unusually vivid.

"I would that we could get a new vision of Calvary," he said. "If we could, once again our eyes would be lifted heavenward. Our minds would be free of material and temporal things, and we would get a vision of God."—As reported in the Louisville, Ky., Courier-Journal.

| CAMP MEETINGS—1954      |                    |                                |                                      |
|-------------------------|--------------------|--------------------------------|--------------------------------------|
| State                   | Date               | Place                          | Speaker                              |
| ALABAMA                 | June 28-July 4     | Birmingham                     | A. M. Phillips,<br>E. M. Ellis       |
| SOUTH ALABAMA           | June 14-20         | Crichton                       | J. E. DeVore                         |
| ARKANSAS                | July 12-18         | Bald Knob                      | H. D. Williams                       |
| CALIFORNIA-NEVADA       | July 5-11          | Arlington, Calif.              | Vep Ellis                            |
| DELAWARE-D. C.-MARYLAND | July 19-25         | Hurlock, Md.                   | Vep Ellis                            |
| FLORIDA                 | June 8-17          | Wimauma                        | James L. Slay                        |
| GEORGIA                 | June 21-27         | Doraville                      | Ray Hughes                           |
| ILLINOIS                | June 14-20         | Benton                         | Luther Turner, Jr.<br>H. D. Williams |
| INDIANA                 | July 13-17         | Indianapolis                   | R. P. Johnson                        |
| IOWA                    | June 15-20         | Ottumwa                        | Harry Mushegan<br>C. R. Spain        |
| KANSAS                  | Youth Camp         | Coffeyville (Cedar Bluff Camp) |                                      |
| KENTUCKY                | June 14-20         | Lexington                      |                                      |
| LOUISIANA               | June 15-19         | Covington                      | Vep Ellis                            |
| MICHIGAN                | June 24-27 (S. C.) | Detroit                        | John C. Jernigan,<br>J. H. Walker    |
| MISSISSIPPI             | Youth Camp         | Hattiesburg                    | G. W. Lane,<br>E. M. Ellis           |
| MISSOURI                | July 19-25         | Arcadia                        | J. Frank Spivey                      |
| MONTANA-WYOMING         | June 14-20         | Livingston, Mont.              | J. Frank Spivey                      |
| NEBRASKA                | June 14-18         | Rulo                           | T. A. Perkins                        |
| NEW ENGLAND             | July 19-25         | Appleton, Me.                  | J. A. Whitlow                        |
| NEW MEXICO              | June 22-26         | Roswell                        | C. R. Spain                          |
| NEW YORK                | July 12-18         | Brooklyn                       | P. H. McSwain                        |
| NORTH CAROLINA          | June 28-July 4     | Charlotte                      | James L. Slay,<br>Charles W. Conn    |
| NORTH & SOUTH DAK.      | June 28-July 4     | Minot, N. Dak.                 |                                      |
| OHIO                    | June 14-19         | Lancaster Methodist Campground | Earl P. Poulik, Sr.                  |
| OKLAHOMA                | June 28-July 4     | Chandler                       | David Lemons,<br>J. E. DeVore        |
| OREGON-WASHINGTON       | June 28-July 4     | Woodland, Wash.                | Vep Ellis                            |
| PENNSYLVANIA            | Youth Camp         | Somerset                       |                                      |
| SOUTH CAROLINA          | June 28-July 4     | Mauldin                        | D. C. Boatwright                     |
| TENNESSEE               | June 21-27         | Campground                     | James L. Slay,<br>Charles W. Conn    |
| TEXAS                   | June 28-July 4     | Weatherford                    | Luther J. Turner                     |
| VIRGINIA                | June 21-26         | Radford                        |                                      |
| WEST VIRGINIA           | June 28-July 3     | Beckley                        |                                      |
| WISCONSIN-MINNESOTA     | June 18-20         | Wausau, Wisc.                  | Charles W. Conn                      |
| YOUTH CAMP              | June 14-19         | London, Ontario                | A. V. Beaube                         |
| CENTRAL CANADA          | July 5-11          | Estevan, Sask.                 |                                      |
| WESTERN CANADA          | July 6-11          |                                |                                      |

### SOME BRIGHT SPOTS IN NEW ENGLAND

#### F. W. LEMONS

"Sturdy old New England"—a somewhat defiant slogan—has given the erroneous impression that the great Northeast is a cold, frozen, forbidding area, immune to the gospel of our Lord Jesus Christ.

It has been my pleasure recently to visit the State of Maine, at the invitation of our faithful overseer, Rev. D. G. Homner, and to minister in a number of our churches. My findings have been delightfully surprising.

I arrived in Portland, Maine, about 5 p.m., Saturday, May 1, and was met by Brother Homner, who took me to his home, where we were refreshed and spent the night. Up by 6 o'clock the next morning, Brother Homner and I were soon on our way to Belfast, 200 miles northward. The scenery along the "rock-bound coast of Maine" was beautiful and intriguing, despite the constant downpour of rain. We arrived in Belfast in time for Sunday

School. Nothing cold about those people! The atmosphere of the service was warm and cheery. It was a great day for them. They broke all previous Sunday School records with an attendance of fifty. How enthusiastic they were in singing gospel choruses! It was certainly uplifting. I was graciously received by the pastor, Brother Faunce and his good people. It was my first service in New England, but I found those people—far from being immune to the gospel—true worshippers and eager hearers of the Word, each with open Bible while the Word was being expounded. The Spirit of the Lord was marvelously present, and His approval was upon the meeting.

After the service, Brother Homner and I continued our rainy drive on to Bangor, where we were met by Pastor Theodore Murray, of Lincoln Center. I spent the next week with Brother Murray and his church. I was deeply impressed by the profoundness of their worship. Christ was indeed the Center of everything. They sang enthusiastically, and prayed likewise. Their

love of gospel truth and their capacity for it is phenomenal. The Lord most graciously met us in every service.

Brother Murray is a Tennessee man. He left his home near Cleveland about sixteen years ago to become an ambassador of Christ to Maine. During those sixteen years he has suffered much and has endured the reproach for Christ in a land where Christ was not well known, but today he enjoys a great influence in his community. He does not shrink from sacrifice and works ceaselessly to carry on.

On Saturday night we went to Matawamkeig for a youth rally, which was well attended. Brother Meeks, formerly of Hamilton, Ohio, is the pastor there. They have a cozy little church and a lovely group of followers.

Monday night we were privileged to visit another church at Pittsfield, where Sister Justin is pastor. Sister Justin was away but had left one of the able brethren, Brother Rockwell, in charge of the meetings. In this church we met another group of happy Christians. It is not a large church, but from the number of splendid men and women present, with a mind to work, it appears to me to have a glowing future.

The next night, Tuesday, we visited the capital city, Augusta. Brother Brooks is pastor there. It was a rainy night, but the attendance was good and the service anointed with the Holy Ghost.

After the service, Brother Homner and I drove back to his home in Portland and were there for two services, Wednesday and Thursday nights. Here, as in other churches, we saw signs of sacrifice and toil. The Portland congregation has a beautiful new basement church, as well as some fine people who love the truth. The Spirit of God prevails in their midst, and, under the guidance of Brother Homner and their consecrated young pastor, Brother Christensen, many good things are doubtlessly in store for them.

New England may be "sturdy" and slow in responding to the gospel, but I found some bright spots there and believe there are unlimited possibilities for those who labor there in His name, "forasmuch as ye know that your labour is not in vain in the Lord."

The thing that impressed me most about the work in Maine is the unstinted sacrifices that are being made by our ministers there—from the overseer throughout the Church. Most of the pastors work at other jobs to keep the home fires burning, and they give recklessly of their means to promote the cause. Blessings upon them!

Maine is a famous vacation land in the summer months. Many of our good brethren may be casting about for some way to spend a vacation profitably. May I suggest that you resolve to see New England with its beautiful lakes and streams and its boundless forests? And in doing so, visit some of our churches in Maine which would greatly profit from your visit, and you would return to your own field doubly repaid and enriched. Contact our overseer, Rev. D. G. Homner, Box 957, Portland, Maine.



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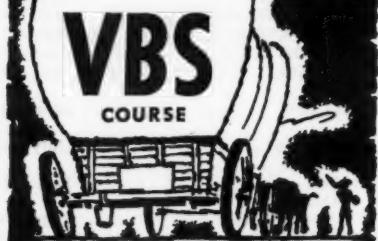


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## THINGS THAT CANNOT BE SHAKEN BY SATAN

(Continued from page 10)

came a partaker of the Holy Ghost, and tasted of the good Word of God and the powers of the world to come. Verse 25, "And the rain descended and the floods came, and the winds blew, and beat upon the house; it fell not: for it was founded upon a rock." Luke 6:48 says, "He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock." The devil can come around with the doctrines of modernism, teaching that there is no literal hell, judgment or resurrection, second coming of Christ, efficacy in the blood of Christ, and that the virgin birth is a myth, that the world is getting better; but if you are founded on the Rock of Ages it won't even shake you.

They can say the Bible is not inspired of God and that the miracles were not supernaturally produced, but it will not shake you. Communism—the deadly enemy that is working in the political realms and trying to destroy our Government, Bibles, and religion—can come, but if you are founded in Christ Jesus, it will not shake you. We can say with Paul, "For I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day. For we know that if our earthly house of this tabernacle were dissolved we have a building of God, a house not made with hands, eternal in the heavens."

## THE OIL

(Continued from page 5)

the king, one of whom was to be chosen as the new bride. You know the results. Esther, the one who had the smell of myrrh, was chosen.

I want to be sure that the holy anointing oil with the smell of myrrh is on my garment of salvation when I stand before my great King, Jesus, when He looks over the host of raptured saints to pick out His Bride. I warn you, do not fail to apply the holy anointing oil during your days of preparation down here. As David, I warn, have "the smell of myrrh upon your garments."

The second ingredient was sweet cinnamon. Cinnamon has a warm, sweet, pleasing, and peculiar smell. This, to me, is one of the characteristics of the Holy Ghost. I was not brought up in holiness, and I remember the first Holy Ghost service I ever attended. When the Holy Ghost fell. I did not understand, of course; but even though I was a sinner, I could feel a warm, sweet, pleasing, peculiar feeling, and sense the spiritual smell of that holy anointing oil. God said He would pour out of His Spirit upon all flesh. I was never satisfied until I had this anointing in my own soul, and I feel it now.

The third ingredient was sweet calamus. Calamus comes from West Asia Minor. The bark is beaten as it is walked on throughout the house, leaving a sweet smell in each room. The more the calamus bark is beaten, the sweeter it smells. To me, this is one of the characteristics of the Holy Ghost, for the more I am persecuted, the sweeter the Holy Ghost becomes to me.

The fourth ingredient was cassia. Cassia is a purple flower, grown in Cashmere. It grows only in great heights, of around 8,000 feet. To me, this is the only way I could receive the Holy Ghost; that is, in high praise to God. The Holy Ghost is that mountaintop, eagle experience above the fogs of this world.

The fifth ingredient was pure olive oil. This, as I told

you in the beginning, characterizes Christ. The Holy Ghost came not to glorify Himself or you, but to glorify Christ. "He will speak of me, and bring all things to your remembrance whatsoever I told you." Christ came to glorify God the Father, the Holy Ghost came to glorify Christ and to present to Him a glorified Church not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. Christ went to heaven to place humanity; the Holy Ghost came down to place divinity.

## WORLD TOUR

(Continued from page 11)  
ARE AFRAID TO SOIL YOUR HANDS."

HEAR GOD, our heavenly Father, is it true? Is it possible that this antichrist, demon-inspired religion (it is a religion) will dedicate itself more fully and freely to its task of destruction than the twice-born and blood-washed saints of the living God will to its task of deliverance? Can we continue, with unashamed faces, to claim that Christianity is best; that our Christ is the greatest person who ever lived; that the Church is the most powerful force on earth; and that the lovely and thrilling name of Jesus Christ can bring complete satisfaction of soul and unexpressable joy of heart, and yet do so little about it? In all fairness and sincerity, the question is put again, CAN WE? Please, Lord, deliver us completely from the shallow sham of selfishness and self-indulgent complacency, and clothe us with holy soberness, sincerity, and sacrifice, until devils, small and great, shall tremble in our presence, and poor blinded, bewitched, and bewildered souls can see the light and become recipients of heaven's bountiful bliss. Grant that before the angel trumpets the awesome and awful words "time shall be no more," possessors of "names written in heaven" shall be awakened to the fearful fact that we all must "give account of ourselves to God" on that day; the day when every individual shall stand uncovered and unmasked before Him "with whom who we have to do"; a day of woeful wailings because of remembering time wasted in wrangling and wire-pulling while untold millions, yet untold, march ever onward toward an endless and an irrevocable fate; a day when sobs will be stifled and silent as multitudes stand speechless before the Great Shepherd of the sheepfold; a day when no answer can be found to the question, "Why call ye me, Lord, Lord, and do not the things which I say?" a day when empty and vain excuses will receive no respect from the Redeemer of mankind; a day when flimsy and fabricated falsehoods as to why the tithes and offerings were not given to help send the gospel around the world, will look foolish when the full impact of the judgment is felt; a day when gold, fine homes, bank accounts, expensive clothes, and myriads of other misappropriations of our Master's money will burn the consciences of lukewarm church members who allowed them to cool the ardor of their devotion, service, and sacrifice. Grant to us, God of all grace, that the Church of God will obey the command "Go into all the world and preach the gospel to every creature" so that on that day of all days none within our fold shall hear those terrible words "Depart from me, ye cursed," but shall hear the warm and welcomed words "Well done, thou good and faithful servant. Thou hast been faithful over a few things; I will make thee ruler over many things. Enter thou into the joys of thy Lord."

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